UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson | Louis L. Mann | Curtis W. Reese

Authority in Religion

By A. EUSTACE HAYDON

Tolstoy—A Play in Seven Scenes
Scene VII

By HENRY BAILEY STEVENS

The New Far East

By DOREMUS SCUDDER

The New Bedford Strike

By GEORGE LINNAEUS THOMPSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CI MONDAY, AUGUST 27, 1928 NUMBER 22

MAHATMA GANDHI

I have gone down to the depths
Of the black and bitter salt sea,
Gagged and strangled,
In grim, stark tragedy,—
With salt in my eyes,
Sea moans in my ears.
But tonight I walk on the water;
I shake a finger at fate.
Unbludgeoned by years,
Knowing all that I know,
I can be quiet and wait.

AGNES RYAN.

The next issue of UNITY will be the special Tolstoy Centennial Number, already announced. Thanks to the cooperation of many friends in this country and abroad, to whom we would here extend our sincere thanks, we have been able to gather material which will make this issue of our paper one of the most important that has appeared in its half-century of history. Contributors include Mahatma Gandhi, Romain Rolland, Stefan Zweig, Jane Addams, Aylmer Maude, Nathan Haskell Dole, William Lyon Phelps, Mary Austin, William Montgomery Brown, W. E. B. DuBois, Rufus Jones, David Starr Jordan, John Macy, Alfred W. Martin, Philip Snowden, M. P., and others. We commend this number of UNITY to our subscribers and friends as an impressive example of the unique mission of our paper among the many publications of America and the world. We know of no other paper anywhere which has at once the tradition, the will, and the means to celebrate this Tolstoy anniversary as we shall celebrate it. UNITY has done this sort of thing before—*vide* the Gandhi, the Morel, the Huxley issues —and will do it many times again.

Herbert Hoover is no orator. His acceptance speech was as flat and arid as the Arizona desert. As every now and then, however, there jut up from this desert great towering crags of rock, so there jutted up from Mr. Hoover's speech certain high-spots of thrilling significance. One of these was the candidate's pronouncement upon Prohibition. We do not see how this could have been better. Mr. Hoover not only registered without equivocation his opposition to repeal of the Eighteenth Amendment, but opposition as well to modification of the Volstead Act. That sentence, *"modification of the enforcement laws which would permit that which the Constitution forbids is nullification,"* sounds like the shot fired at Concord bridge. If not "heard 'round the world," it will be heard 'round this nation, with ever increasing reverberations, until election day. A second and still more notable high-spot in Mr. Hoover's speech—the highest spot of all! —was the magnificent repudiation of religious intolerance as a factor in the campaign. Our mind goes back over many acceptance speeches, but recalls nothing comparable to this utterance in candor, magnanimity, and courage. We print it here as something good to see upon the page:

> In this land, dedicated to tolerance, we still find outbreaks of intolerance. I come of Quaker stock. My ancestors were persecuted for their beliefs. Here they sought and found religious freedom. By blood and conviction I stand for religious tolerance both in act and in spirit. The glory of our American ideals is the right of every man to worship God according to the dictates of his own conscience.

Herbert Hoover did not have to make this statement. He might have said nothing, and thus without blame have reaped the harvest of Ku Klux and other bigotry wide sprouting through the land. That he spoke these words is to his eternal honor.

If Mr. Hoover's acceptance speech had these high-spots, it had also its low-spots. One of them at least was unworthy, even amid the exigencies of a political campaign, of the man whom we like to think the Republican candidate to be. We refer to his discussion of international relations. Here he had a perfectly marvellous opportunity. Mr. Hoover, as he took pains to remind his audience, comes "of Quaker stock." If his "ancestors were persecuted for their beliefs," as he rightly said, it was primarily because of their opposition to wars, and arms, and fighting of every description. The administration, of which Mr. Hoover was a member, has won glory and honor by taking the farthest forward step in the direction of peace ever taken by any responsible government in the history of mankind. Here was a chance for the Quaker candidate to be true to his ancestors, generous to his political associates, faithful to the high interests of the peace-loving common people, by acclaiming the pending renunciation of war, and pledging himself to the completion of the work of Outlawry so nobly begun by

Secretary Kellogg. Did Mr. Hoover do this, or anything like this? On the contrary, he made a mere passing reference to the Kellogg Treaty so slighting as to be insulting, and then launched out upon a plea for armaments which has brought joy to every militarist and dismay to every pacifist in the country. This whole passage in Mr. Hoover's speech was a betrayal of his ancestors at just the point where their spirit and example should have counted most. It was a lamentable failure to rally and lead anew such a mobilization of peace sentiment as this nation has never known. It was a concession to politics, especially as practised in the critical states of the Eastern seaboard, unworthy a man of Mr. Hoover's character and reputation. The Republican candidate will make other speeches. Let him hasten to repair a blunder so serious that it is almost a crime.

It is encouraging to hear that the Kellogg Treaty providing for the renunciation of war as a national policy is to be presented formally to the League of Nations at its meeting next month. This will signalize what has been one of the happiest features of the Kellogg negotiations—namely, the bringing together in one accord of the League advocates and the Outlawry advocates. These two sincere and earnest peace groups have all too long been working at cross purposes. To the League folk, the Outlawry movement has seemed to be an attack upon the Geneva Covenant. To the Outlawry folk, it has seemed to be an absolutely necessary attempt to repair what is fatally weak in that Covenant. For there is a "gap" in the League instrument which leaves intact the right of a nation to go to war! We would put it more strongly than this, and assert that the "gap" in question makes it obligatory for all the other nations to go to war when or if one nation chooses to exercise its belligerent rights. The League, in other words, does not get rid of war, does not even *try* to get rid of war. An organization functioning under the existing war system, it simply conditions war a little more rigorously and thus establishes it a little more securely. This has always been our reason for opposition to the League, and to America's entrance therein. We have insisted that the League of Nations is futile, even dangerous, unless and until the war system is abolished. It is this, now, that the advocates of the League, with fine insight and generous magnanimity, are conceding. Viscount Cecil, for example, thick-and-thin advocate of Geneva from the beginning—Gen. Smuts, with President Wilson, creator of the League—these, and others, are pointing out that the Covenant has always been weak at just the point where the Kellogg Treaty is strong. So they welcome the Treaty, and are moving to incorporate it into the Covenant this next month. This done, the League, will be for the first time an effective instrument for peace. The second step will have been taken toward the abolishment of war forever.

Reference in the above editorial paragraph to "the second step" gives us opportunity to emphasize what we trust is clear to our readers, that the Kellogg Treaty is not in itself a complete and perfect and final thing. We are supporting it not at all because it is the whole gospel of Outlawry. As a matter of fact, the word, "Outlawry," does not appear in the compact at all! How long a road we have still to travel to our goal is indicated by the frank cynicism of the government press in France, and more especially by the reservations or interpretations submitted by the English government, which show how gladly the Tories would wreck the whole scheme, if they dared. The very fact, however, that these blind and lustful militarists in the British cabinet do not dare to reject the Treaty in the face of the aroused public opinion of the Empire, shows how enormously important is the Treaty as the first step in the Outlawry campaign. Fifteen nations, and others to follow, solemnly "renounce war" in the name of all their peoples! This is only a promise—but as these nations did not one of them dare not to make the promise, which one of them will dare to break it once it is made? How long would a government last if it *did* break it? This, the basic and essential thing—the first step which is everything—is now done. Already the next thing, the second step, the writing of the renunciation agreement into the League of Nations, is on the way. Then will come the third step—the clothing of the World Court with affirmative and final jurisdiction in disputes between nations. And lastly will come, is already coming, the new international code which will make war a crime under the law of nations. It is from the standpoint of this perspective, as history in the future will see it, that the Kellogg Treaty becomes a matter of epoch-making importance.

Is it possible that Mr. Kellogg is destined to go down in history as one of our greatest secretaries of state? His treaty for the renunciation of war, to be signed at just about the time this number of UNITY issues from the press, would seem to indicate something of the kind. Now comes as further evidence the offer of new treaties with China, which we count to be the wisest, bravest, and most beneficent action by the American Department of State since the days of the famous "open door" policy of John Hay. Last year the action of the Department in the Far East we thought was abominable. It was action identical with that taken by Great Britain, France, Japan, and all the other imperialistic powers on the map of the world. We hated to see our nation lined up with a gang of international robbers in sending warships to Chinese waters and marines to Chinese ports on the specious plea of pro-

tecting lives and property. But all this may now be gladly forgotten in the action of Secretary Kellogg in breaking away from the other powers after the triumph of the Nationalists at Peking, and then, a few weeks later, granting *de facto* recognition to the Nationalists, and suggesting the opening of negotiations, on a basis of full equality, for new tariff and other treaties. Just in proportion as this action has been met in European chancellories with growls of disappointment and dismay, is it to be regarded as of infinite credit to America. In this matter we believe that Secretary Kellogg has manifested statesmanship of the highest order. Not only has he maintained the long tradition in the East of America's friendliness toward struggling peoples, but he has also blazed the way of justice and goodwill for all governments in their relations with China. We have had enough to criticize in the Coolidge administration not to rejoice at this opportunity of giving honor where honor is due.

America has no wiser, nobler, more generous philanthropist than Julius Rosenwald, of Chicago. Of all this man's many benefactions, none is more beautiful than his work for Negroes. Himself a distinguished member of a persecuted race, whose story has long been that of misery and desolation, Mr. Rosenwald reaches forth his hand to the members of another suffering people, and helps them upon their way. His latest gift meets the need of the Negroes at a point of especial trial and difficulty. In Chicago, as in other great cities, the colored population finds the housing problem almost insuperable. Like a ghetto folk, they are driven into the worst sections of the community, and forced to live in tumble-down tenements and rear their children in the atmosphere of dirt and vice. If they seek better habitations in more respectable neighborhoods, they are set upon by the whites, and driven like pariahs into social exile. More than one race war has started in conditions of this kind. Now comes Julius Rosenwald with the announcement that he is preparing to build an apartment-house for Negroes, to accommodate 400 families, at an expense of $2,500,000. The building will occupy an entire block, with gardens and playgrounds in the center. It will be the second largest building of its kind in the world, being exceeded only by the Paul Laurence Dunbar Apartments for Negroes in New York, erected on a similar plan by John D. Rockefeller, Jr. With characteristic humility, Mr. Rosenwald declares that his gift is not a philanthropy at all, but a sound investment calculated to yield regularly its six per cent. But this simply means that it is a philanthropy in the best and truest sense of the word. Whatever it may be called, by it our Negro brethren are served, and it is not surprising that they rise up and call Julius Rosenwald blessed.

Authority in Religion

The principle of authority is so ingrained in the Christian consciousness that it is not easy for even those who would be liberals to escape it. There seems to be a longing for secure anchorage, for some norms that do not change, for something eternal and stable, in a word, for a fundamental somewhere. The difference between fundamentalists and modernists is not so great as they seem to think. It is often only a difference as to where the stakes are driven or a different way of clinging to a traditional norm. There are few who have learned to be quite naturally at home in a constantly growing and changing world, few who dare to trust modern man to create his own religious world-view and the embodiment of his ideals. Somehow he must find authority in the past to be really safe. In some other age the truth shone forth in whose light all later ages must find their way. This is fundamentalism. It is also modernism.

Protestantism repudiated the authority of the church and thereby lost the one instrument that might become a living guide through the changing centuries. A church, conscious that it made the Bible, created the creeds and established the traditions might when necessary freely remake them with each new age. Roman Catholicism relinquished that opportunity when it made its great refusal in the face of the new science and again confirmed it when it refused the leadership of the Modernists within its own fold. For Fundamentalist Protestantism the Bible and Christ interpreted by the creeds are normative. Most Modernists cling to the same norms but with a new interpretation. Living in the world of today they actually draw their guidance and their ideals from the social milieu in which they work, but read them back into the idealized past. This is the fundamentalist habit. It is called reinterpretation and is often obscurantism. It tends to falsify the historic past and to thwart the dynamic, creative spirit of the present. There need be no anxiety about the values of the past. A growing religion carries all the vital values of its historic achievement into the living present. Why then this cautious carefulness to justify each new step into the future by reference to the norms of a long lost age? The great need of modern religion is the development of an authoritative technique of intelligent, purposive direction through the complex maze of our swiftly changing world.

This raises the question as to whether there can be any authority in the realm of religion which may

hope to command the assent of all intelligent men. With the passing of the traditional authorities it is an important question. If there is no such authority every system is doomed to be merely a personal view; there can be no common vision, no agreement as to the goal and no cooperation in the means to attain it. We speak of these authorities of the past as prescientific. We agree that they lack compelling authority for modern life even in the modified Modernist manner, but for our predecessors of the centuries gone, they furnished many things. They gave a world view, a guide, a source of consolation in defeat, a confidence that the future, in spite of the present, would be according to the heart's desire. What is the authority for today? What is to give us assurance of truth, guidance for action, confidence as we face the future, consolation in the presence of life's tragedies, inspiration for daily living and adequate reason for loyalty to ideals? We see at once that in our age the answer must conform to the achieved manner in which the sciences win truth and achieve solid results. The answer is—authority in modern religion will rest in an adequate method, the method of science applied to the materials of religion. This means a method of accumulating facts, of analyzing social situations, of solving problems, of projecting ideals and discovering the manner of social organization and reconstruction capable of embodying the ideals. Such a method should win from the secure facts of modern knowledge a world view grounded securely on all we know of the universe and of man at the present time; it would formulate the ideal of the satisfying life in the light of the whole human quest on the planet and the facts of the modern world; it would analyze the problems of the present order and the evils of maladjustment; it would discover the mechanism of human behavior and understand why we act as we do and the controls which actually dictate our behavior; it would discover the manner in which the unsatisfactory custom, habit or institution might be transformed so as to yield the social activity calculated to make possible the most satisfactory life for man. The method of science would give to intelligent men all the certainty and security provided by the old authorities in former times and in addition be free from rigidity and intolerance and dogmatism in its results, since an essential characteristic of that method is to keep all the windows open to new knowledge and the inflow of new facts.

The scientific method is the same in general in all fields. It is therefore a bond of union among thinking men. The actual use of it varies with the materials involved. In practice it is not possible to use the technique of the natural sciences in the social realm. The use of the method in the sphere of religious materials will have its own nuances because of the nature of the materials. Religions have a long history. They wrap up the whole complex of the attitudes, hopes and dreams of man. The method will therefore deal with a far vaster sweep of materials than that of any other science. But if we are to have for the modern world any secure and commanding religious authority there seems to be available no other source.

A. Eustace Haydon.

Travel Letters

II. In Berlin

German beds have no top sheets. That is one of the ways German efficiency shows itself. It takes less than half as much time to make them up. I wonder if I can describe them. There is a bottom sheet, like we have (only it's linen), tucked in over a good mattress; then there is a thick comfortable enclosed in a big, muslin envelope, buttoned-up at one end and there is a little, downy feather bed also enclosed in a buttoned-up, muslin envelope. It is as wide as the bed and long enough to come up under your arms. The pillows are like ours, only a bit bigger and there is a bolster. But there are no blankets, no quilts, no bedspreads, no pillowshams and no tidies to fuss with.

* * *

Members of the Eddy Seminar have been given two receptions here, one by the *"Hochschule fur politik"* (political high school) and the other by Minister Severin. It was interesting to see the German gallants greet their lady friends by a kiss on the back of the hand, just like those old-time, French engravings you have seen.

The High School for Politics might be compared to some of our best labor colleges. All the classes are held in the evening, so workers who are employed may attend. The reception was held at the "Deutsche Gesellschaft," one of the large club houses of the city, which in pre-war days was frequented by military celebrities. After refreshments were served there were speeches by Dr. Simons, Chief Justice of the German Superior Court, and by Dr. Breitscheid, member of the Reichstag and chairman of the Socialist party's Foreign Relations' Committee.

The reception by Minister of the Interior Severin was called a garden party, but on account of threatening weather the refreshments were served indoors. There was a speech by the Minister and then we went out into the garden. It was large and beautiful—some flowers, many shrubs and big trees, and the shady places were covered by English ivy. There was a high, ivy-clad brick wall all round it.

One day we took an auto trip to the great industrial establishment of the General Electricity Association. This company has 67,000 employees in its sixteen factories in various parts of Germany. The plant we visited has 11,000 employees, 2,000 being in the offices of the plant. It makes principally electric motors and generators. One crane, used to handle parts of the huge generators, has seventy-five tons capacity. Many women are employed, and when employed with men at the same kind of work, they get the same pay.

The workers all have an eight-hour day; they are *organized,* and wages are fixed in pursuance of *collective bargaining* between representatives of the workers and representatives of the company. If they fail to agree, their differences must be settled by arbitration, and the decision is binding upon both parties in accordance with a compulsory arbitration law. Strikes in Germany have been abolished.

Wages in the United States are on the average two and a half times as high as they are in Germany. I mean *real* wages, not money wages or nominal wages. "Real wages" means the amount of food, clothing, house rent, etc., that can be bought for a week's pay.

In one way, however, German workers feel a greater sense of *security* than do the workers in our country. This is due to unemployment insurance, sick insurance and old age pensions.

* * *

One day we paid a visit to the Reichstag (not in session at present) and were welcomed in a speech by Madam Adele Schreiber, one of the thirty-seven women elected on May twentieth. She told us that there are fourteen political parties represented in the recently elected Reichstag. There were, in all, not less than thirty-three parties which had candidates in the field.

The Reichstag is made up of four hundred and ninety-three members. In the recent election the Socialists won one hundred and fifty seats and is the strongest of the numerous German parties. It had one hundred and thirty-one members in the former Reichstag, and was then also the strongest party. Next in numbers comes the People's party (semi-conservative), and next the Catholic party, sometimes called the Center party. The Communists increased their membership in the recent election from thirty-five to fifty-four members.

The Catholic or Center party includes widely divergent interests, some workers, some manufacturers, and all the Catholic clergy. It has so often held a balance of power that it has been represented in every cabinet since 1919. One of its leaders is Dr. Wilhelm Marx, who has four times been chancellor of the Reich. The party is strongly in favor of denominational schools.

CHESTER C. PLATT.

Tolstoy

A Play in Seven Scenes

By Henry Bailey Stevens

(Copyright, 1928)

SCENE VII

The telegraph office at Astapovo early in the morning eleven days later (Nov. 20, 1910). At the left in a small room behind a screened window the telegraph operator can be heard sending messages. A door opens beside the window. At a small table at the right sits an interpreter writing. He is a small man in Russian costume with side whiskers and large glasses. Besides him an English reporter, Byrnes, tall, clean shaven, in tweed suit, stands with sheets of copy paper in his hand. The outside door is open at center, and in the doorway keeping watch stands a burly Russian peasant, Ivan. Outside is the indistinct light that comes before dawn. Occasionally figures of peasants can be seen passing in the street outside.

BYRNES (*to Interpreter*): Tell me if you do not understand any of the words. I am very anxious to get it just right.

INTERPRETER: I am quite used to English, monsieur.

BYRNES: And let me know if I read too fast.

INTERPRETER: You need not fear. I am accustomed to dictation.

BYRNES: Are you, ready, then?

INTERPRETER: Yes. I am ready.

BYRNES (*reading in a slow, chanting sort of way*): Astapovo, Russia, November twentieth—*Times,* London—

INTERPRETER: Is that sufficient address—*Times,* London?

BYRNES: Yes, of course. Ready? (*dictating*)—"In the little red house of the station agent across the way, Count Leo Tolstoy, Russia's great writer and modern prophet, lies dying." (*To Ivan, who has moved.*) What is it, Ivan? Is something happening?

IVAN (*relapsing*): No. It was nothing.

BYRNES (*resuming dictation*): "The illness, which caused his removal from the train five days ago in the midst of his sensational flight, has been growing more and more acute."

INTERPRETER: What was that last word?

BYRNES: Acute—severe, you understand?

INTERPRETER: I have it.

BYRNES (*resuming*): "Six physicians, in whom he has little confidence, are battling for his life; but he is rapidly losing consciousness, and the end is expected momentarily. In the meantime Countess Tolstoy, who arrived here early this morning on a special train, has not been admitted to the sick room, because of"—

INTERPRETER (*with a final scrawl*): I have finished a page.

BYRNES: Let us start the operator with that then. (*Takes sheet from Interpreter to operator's window.*) Here! He has written it all in Russian. Will you start that going, please? There will be more in a few minutes. (*To Interpreter*)—Where was I? "Countess Tolstoy," and so forth—Oh, yes! "has not been admitted to the sick room because of the fear of his friends that the shock would be too great for her husband. It is said that"—(*To Ivan, who has started*): What is it, Ivan?

IVAN (*leaving*): Wait.

(*Byrnes hurries to doorway. Interpreter follows.*)

OPERATOR (*inside room*): Is there some change? (*He opens door and comes out anxiously.*)

(*There are voices outside. Ivan returns.*)

IVAN: Count Ilya, the son, has come out. That is all.

(*Byrnes, Interpreter and Operator return to places.*)

BYRNES (*to Interpreter*): Where was I?

INTERPRETER: "Is is said that"—

BYRNES: Oh, yes—(*resuming*) "it is said that Tolstoy himself does not know of the presence of his wife, and that he repeatedly asks for her, when he arouses from his delirium into which he sinks more and more frequently. He is surrounded by several of his children. Alexandra, or Sasha, as she is called, the youngest daughter, who accompanied him on his flight, and the older children, Mme. Suhotin, Serge and Ilya Tolstoy, and by his intimate friends, Tchertkoff and Boulanger. Countess Tolstoy still exhibits symptoms of the grief which caused her to attempt suicide by throwing herself into a pond on her estate at Yasnaya Polyana, but has regained her self-control sufficiently to acquiesce"—

INTERPRETER: What is that word, monsieur?

BYRNES: What? Acquiesce? It means to assent—yield—give in.

INTERPRETER: I understand now

BYRNES: "to yield to the wishes of the physicians. She remains heart-broken outside the house. It is now possible to state the immediate cause of the illness which struck Tolstoy down within a few days of his departure from home. After riding over fifty versts in the railway coach he left it and entered a dirty, ill-ventilated third-class car attached to a freight train at Gorbatchyovo. For over a hundred versts he continued his journey with a crowd of ill-smelling workmen, packed tightly like cattle in the car. Upon leaving the train to visit his sister at the convent at Shamardino he was exposed to child winds, and caught a severe cold which"—

INTERPRETER: I have finished another page.

BYRNES *(taking it to Operator's window):* Here is some more of the story. Could you read the other all right?

OPERATOR: Yes, I am sending it.

BYRNES (*to Interpreter*):—"a severe cold which grew worse as he continued doggedly on his zig-zag journey across Russia. It is believed that Tolstoy and his daughter were on their way to join a community of followers on the shores of the Black Sea. One of the remarkable features of the affair is that even on what is probably his death-bed, Tolstoy is not concerned so much with his own fortunes as with those of the peasants. Yesterday he is said to have whispered to the friends about his bedside: 'There are so many suffering people in the world, and you are concerned only with me!' "

IVAN *(in doorway):* Wait!

BYRNES: Is something happening?

(*The Operator comes to the door.*)

IVAN: No. It was nothing. I was mistaken.

(*Outside it has been growing lighter. The figures of the peasants can be made out more distinctly as they pass. A throng of them can be seen anxiously waiting.*)

BYRNES *(continuing):* "When the famous man saw that he was attended by a number of physicians, his eyes filled with tears, and he remarked: 'The peasants! Think how *they* die!' At other times he shows great concern over his wife. His eldest daughter is quoted as having said to him: 'Don't talk of Mama; it agitates you too much,' to which his reply was: 'Ah, no! That is most important.' This anxiety is all the more significant in view of the rumors of friction between Count and Countess Tolstoy in regard to his beliefs. Meanwhile the minutes drag themselves out painfully like hours. The night is a torture. Day is just dawning. And the most remarkable phenomenon—"

INTERPRETER: Wait! What is that word?

BYRNES: Phenomenon? Event, perhaps. You understand.

INTERPRETER: I have it.

BYRNES *(resuming):* "The most remarkable event is not so much in the room where the man who has lived his day is now dying, as in the street, where the people, so long oppressed and downtrodden, seem to be reborn. Rough muzhiks, old women, young men and children have been gathering all night from the surrounding country to pay their respects to the man who called himself their brother. They bring flowers, yesterday great quantities of forget-me-nots. It is reported that the Government fears a public demonstration. Rumors of consultations—"

INTERPRETER: "Wait! Here is another page.

BYRNES *(taking it to window and leaving it):* "Rumors of consultations between the Tsar and the Holy Synod in regard to the attitude of the Church are also rife. Representatives of both the Church and the Government are here anxiously waiting. Messages are being sent constantly, and instructions are arriving from St. Petersburg. One has a feeling that here at this little village of Astopovo a Third Power is perhaps passing from one man to assume a definite place in Russian life."

(*There is a commotion outside.*)

IVAN: Wait! Something has happened. (*He leaves his post.*) (*Excited voices are heard. In an instant Ivan reappears.*) Wait! She has been admitted. (*He rushes out again.*)

BYRNES: They have let the Countess in. (*He hurries to doorway.*)

INTERPRETER *(going to Operator's window):* They have let the Countess in.

OPERATOR (*coming out*): God be praised.

(*The Interpreter and Operator follow Byrnes to door, where they watch.*)

VOICE (*outside*): She has thrown herself on Leo Nikolayevich.

ANOTHER: I saw through the window. She is asking for forgiveness.

BYRNES *(coming back in and grabbing Interpreter):* "Here! Quick! Take this. Take this down: "Later: Countess Tolstoy has just been admitted. Whether her husband is able to talk with her is doubtful; he is reported to have lost consciousness."

IVAN (*reappearing*): She is smoothing his forehead and saying: "My beloved! My own!"

BYRNES: Good, Ivan! (*to Interpreter*) "But your correspondent has it on good authority that there has been a complete reconciliation."

(*There is another commotion outside.*)

BYRNES: What was that, Ivan?

IVAN: Count Ilya Tolstoy is tapping at the window outside. Something seems to have happened. The door is locked, and he cannot get their attention. Wait! They are opening the window. Wait! (*To Operator*): Hush! Be still, you! The doctor is speaking to Count Ilya. (*He leaves post.*)

(*Byrnes and Interpreter go to doorway. Operator comes out.*) (*Suddenly from outside a great wail goes up. The operator wrings his hands.*)

VOICE (*outside*): *Skontchalsa.*

IVAN *(reappearing):* He has passed away.

BYRNES *(to Interpreter):* Here! Quick! Put this down. (*Dictates*): "Later: Count Tolstoy has just passed away."

(*Interpreter writes hurriedly. Burnes grabs his dispatch. He goes to window, and not finding Operator looks around. The operator is sitting on a chair in corner weeping.*)

BYRNES: Here. I am anxious to have this go at once, ahead of the rest: "To *Times,* London."

OPERATOR (*paying no attention to Byrnes):* Oh, he was like a brother, although I had never seen him before.

BYRNES (*after a moment):* Well, I'll be damned. I beg your pardon. It can go a little later all right.

(*Outside a procession of peasants pass, singing the lament, "Vyatchnaya Pamyat—Eternal Memory." Byrnes, the Interpreter and the Operator watch them. Ivan has already gone. Old men, women, and children pass by the door singing the litany. A huge peasant, going by, catches sight of the Operator weeping. He comes in, wiping his grizzly eyes with his sleeve, and going up to the Operator, puts his arm about his neck.)*

PEASANT: Mourn not for him, brother! He loved the people so.

(*The singing continues as the Curtain descends.*)

[THE END.]

The New Far East

"Glory, Halleluia!" was the involuntary exclamation which every true lover of the Far East chorused a few days ago when the announcement was made that C. T. Wang, Foreign Minister of the Chinese Republic, and Secretary of State Kellogg of the United States had signed a fair and square tariff treaty between their two Governments, one the oldest and most populous, the other the strongest and richest of earth's nations.

For first, this pact is a recognition by our State Department that China has at last developed a thoroughgoing Government. And that means for the Celestial Republic a new status. We have served notice to the world that the era of ruthless exploitation of the oldest political aggregate on this planet is at an end. China has the right to deal with each sister nation on a basis of perfect equality. We are the first to condemn the unjust policy of group negotiation with a weaker Government, to end the tyranny of the concert of Powers and to act honorably with this great nation. It is a tremendous, aye, a knockout blow to the old-timers. It completes and rounds out the work so splendidly begun at the Washington Conference in 1922. Together with the Kellogg Peace Pact it marks the longest forward step yet taken toward the goal of "No more war" to achieve which through blood our nation mistakenly entered the dread catastrophe of 1914-1918. It is by far the biggest event for some time in the history of the Pacific. To invite China to join the other nations at the signing of the Outlawry of War Treaty would fittingly consummate this achievement.

The months which have rushed by since the accession of General Tanaka to the Premiership of Japan have been very trying to those of us who have been lifelong students and lovers of that noble and fascinating people. With his announced "positive policy" to replace that of open and above-board friendship, associated with the name of Baron Shidehara, followed up a year ago by checkmating the advance of General Chiang Kai-shek on Peking, the steady pressure exerted by Japanese militarists in favor of a three-Power intervention in China and finally the dispatch of troops to Tsingtau and Tsinan with the evident purpose of provoking the Nationalists to armed resistance, there seemed little hope for the Nanking Government. When the complete story of the Tsinan incident is told, the provocative advance of General Fukuda, the truculence of the Japanese soldiers in the presence of a despised enemy—and no one who saw these troops in Siberia in 1918-1919 will ever forget the experience—the alacrity with which gunfire was opened and its ruthlessness, the wanton murder of the Chinese Commissioner, Mr. Tsai, and his staff, the blowing up of the Chinese wireless station so that quick news of their side of the story might not reach the world, the ready characterization by General Fukuda of an existing state of war—the wish apparently father to the word—and the final blowing up of Marshal Chang Tso-lin on ground strictly guarded by Japanese soldiers, it is very difficult not to conclude that the Premier of Japan prepared and longed for active retaliation on the part of China which might lead through a salutary dose of force to a renewed stranglehold upon Shantung and North China generally.

But Chiang Kai-shek was too much for the Japanese militarist. With 200,000 men near Tsinan, not bandit levies, but tried and tested soldiers against 2,000 or 3,000 under General Fukuda, it seems as though the annihilation of the enemy would have been inevitable if General Chiang had so willed. That would, however, have been the betrayal of his country and this young general is a prince of patriots. By calling off his men, laboriously sending them round Tsinan toward Peking, depriving his enemy of every possible excuse for further firing upon defenseless non-combatants, Chiang Kai-shek gave a most dramatic exhibition of loyalty to the doctrine of peace for which his nation has stood for centuries and achieved a record for enlightened love of country and international good-will which for ages will contrast his conduct glowingly with the policy of the Japanese Premier. When one remembers that only a year ago Chiang Kai-shek told his countrymen that it was no time to negotiate with Japan concerning Manchuria until a more friendly atmosphere should prevail and that China should be generous in affording her Eastern neighbor all the raw materials she needed, when we recall that in August of last year General Tanaka prevented the progress of the Nationalist army to Peking and that when personal enemies in China were splitting the Nationalist party into fragments, he resigned his post and sailed for Japan to relieve his people of an encumbrance, and when we further recollect that after the capture of Peking he again surrendered his chief official positions to make it easier for civil government to function, it does not seem strange that the greatest Chinese I have ever known when asked by me in Tientsin in April, 1927, "Who are China's most outstanding statesmen, able to lead her out of her troubles?" should have replied "Chiang Kai-

shek" and—another whom I prefer not now to name.

It is a helpful sidelight upon the quality of the new Government in China to note who are forging to the front. I will name only three, Dr. H. H. Kung, lineal descendant of Confucius, who is the Minister of Commerce and Industry; T. V. Soong, a master of finance at the head of the Treasury Department, who is reorganizing the entire financial system on a scientific basis, and last and greatest, Dr. C. T. Wang, of whom one of the best foreign authorities on China said to me not long ago, "His political star has set forever," now in command at the Foreign Office, whose signature with that of Frank B. Kellogg adorns the document that has just opened the door into the New Far East; all three, statesmen of highest character, tried and proved after years of patriotic service.

It is apparent that the negotiation of the treaty of commerce just signed is a staggering blow to Premier Tanaka and his following of fellow militarists. It is hard to see how his administration discredited, as it already has been at home and opposed by so many of the leading dailies of the Empire, can stand against this silent condemnation of his positive policy. But for the Japanese people this treaty constitutes the most substantial service which America has ever rendered that country. Under Baron Tanaka's leadership China and Japan have been steadily drifting apart and that trend could ultimately mean only incalculable disaster for Japan. Twice now Chiang Kai-shek has held out the olive branch to the nation in the midst of whom he spent a portion of his student years and which doubtless he loves next to his own country, once in the declaration concerning Manchuria and raw materials referred to above and a second time when he turned his back upon Tsinan, called off his troops and saved the Far East to peace. If only the Japanese would now organize a political party with Pacific friendship as its major plank, sweep thereon into power, begin the work of industrial reconstruction and internal development so sorely needed and help bind Russia, China, herself and America in a compact of cooperation for peaceful progress, what a mighty era would now open before these four powerful peoples on the shores of the great ocean. Why not? We live in an age of physical miracles. Is it not time to match them with international wonder-working in the realm of good-will?

DOREMUS SCUDDER.

The Story of My Experiments with Truth

[The Autobiography of Mahatma Gandhi]

(Copyright, 1928)

PART IV—CHAPTERS XLV AND XLVI

Sharp Practice

I had no doubt about the soundness of my advice, but I doubted very much my fitness for doing full justice to the case. I felt it would be a most hazardous undertaking to argue such a difficult case before the Supreme Court, and I appeared before the Bench in fear and trembling.

As soon as I referred to the error in the accounts, one of the judges said:

"Is not this sharp practice, Mr. Gandhi?"

I boiled within to hear this charge. It was intolerable to be accused of sharp practice when there was not the slightest warrant for it.

"With a judge prejudiced from the start like this, there is little chance of success in this difficult case," I said to myself. But I composed my thoughts and answered:

"I am surprised that your Lordship should suspect sharp practice without hearing me out!"

"No question of a charge," said the judge. "It is a mere suggestion."

"The suggestion here seems to me to amount to a charge. I would ask your Lordship to hear me out and then arraign me if there is any occasion for it."

"I am sorry to have interrupted you," replied the judge. "Pray do go on with your explanation of the discrepancy."

I had enough material in support of my explanation. Thanks to the Judge having raised this question, I was able to rivet the Court's attention on my argument from the very start. I felt much encouraged and took the opportunity of entering into a detailed explanation. The Court gave me a patient hearing and I was able to convince the Judges that the discrepancy was due entirely to inadvertence. They therefore did not feel disposed to cancel the whole award which had involved considerable labor.

The opposing counsel seemed to feel secure in the belief that not much argument would be needed after the error had been admitted. But the Judges continued to interrupt him, as they were convinced that the error was a slip which could be easily rectified. The counsel labored hard to attack the award, but the Judge who had originally started with the suspicion had now come round definitely to my side.

"Supposing Mr. Gandhi had not admitted the error, what would you have done?" he asked.

"It was impossible for us to secure the services of a more competent and honest expert accountant than the one appointed by us."

"The Court must presume that you know your case best. If you cannot point out anything beyond the slip which any expert accountant is liable to commit, the Court will be loath to compel the parties to go in for fresh litigation and fresh expenses, because of a patent mistake. We may not order a fresh hearing when such an error can be easily corrected," continued the Judge.

And so the counsel's objection was overruled. The Court either confirmed the award, with the error rectified, or ordered the arbitrator to rectify the error, I forget which.

I was extremely delighted. My client and senior counsel were equally delighted, and I was confirmed in my conviction that it was not impossible to practice law without compromising truth.

Let the reader, however, remember that even truth-

fulness in the practice of the profession cannot cure it of the fundamental defect that vitiates it.

Clients Turned Co-Workers

The distinction between the legal practice in Natal and in the Transvaal was that in Natal there was a joint bar; a barrister whilst he was admitted to the rank of advocate could also practice as an attorney. Whereas in the Transvaal, as in Bombay, the spheres of attorneys and advocates were distinct. A barrister had the right of election whether he could practice as an advocate or as an attorney. So, whilst in Natal I was admitted as an advocate, in the Transvaal I sought admission as an attorney. For as an advocate I could not have come in direct contact with the Indians and the white attorneys in South Africa would not have briefed me.

But even in the Transvaal it was open to attorneys to appear before magistrates. On one occasion whilst I was conducting a case before a magistrate in Johannesburg I discovered that my client had deceived me. I saw him completely break down in the witness box. So without any argument I asked the magistrate to dismiss the case. The opposing counsel was astonished and the magistrate was pleased. I rebuked my client for bringing a false case to me. He knew that I never accepted false cases, and when I brought the thing home to him, he admitted his mistake, and I have an impression that he was not angry with me for having asked the magistrate to decide against him. At any rate, my conduct in this case did not affect my practice for the worse, indeed it made my work easier. I also saw that my devotion to truth enhanced my reputation amongst the members of the profession and in spite of the handicap of color I was able in some cases to win even their affection.

During my professional work it was also my habit never to disguise my ignorance from my clients or my colleagues. Wherever I felt myself at sea I would advise my client to consult some other counsel, or if he preferred to stick to me, I would ask him to let me seek the assistance of senior counsel. This frankness earned me the unbounded affection and trust of my clients. They were always willing to pay the fee whenever consultation with senior counsel was necessary. This affection and trust served me in good stead in my public work.

I have indicated in the foregoing chapters that my object in practicing in South Africa was service of the community. Even for this purpose, winning the confidence of the people was an indispensable condition. The large-hearted Indians magnified into service professional work done for money, and when I advised them to suffer the hardships of imprisonment for the sake of their rights, many of them cheerfully accepted it, not so much because they had reasoned out the correctness of the course, as because of their confidence in and affection for me.

As I write this, many a sweet reminiscence comes to my mind. Hundreds of clients became friends and real co-workers in public service and their association sweetened a life that was otherwise full of difficulties and dangers.

M. K. Gandhi.

(*Translated from Navajivan by Mahadeo Desai.*)

The New Bedford Strike

I have just visited New Bedford, Massachusetts. In fact I have made several visits to that city recently. It is a city beleaguered, without and within. A great battle is going on there, a siege as cruel and relentless as is carried on between alien and hostile armies in international warfare.

On the one side is capital, strongly entrenched, thoroughly united, ably led and confident of success, but withal nervous and panicky.

On the other side is labor, displaying a wonderful solidarity, grim, determined, flying the banner of "No surrender," but starving.

For seventeen weeks this battle has been going on and there is no sign of compromise or surrender on either side. Capital has the material resources; labor has faith in principles. The New Bedford strikers feel that they are not only fighting the battle of the present, but that they are also shaping their future destiny. Further, they believe that they are not only fighting their own local battle but that this is a decisive conflict for the workers in the entire textile industry of America.

What is it all about?

New Bedford is a city of about 130,000 population, and is a leading center of the cotton manufacturing industry. For the past few years the New England cotton mills have been in a bad way. On the whole, business has been a little better in New Bedford than in Fall River and some of the other neighboring cities. According to a statement published in the New Bedford *Standard* by an investigator, twelve of the leading mills involved have been paying dividends of from six to fifteen per cent during the past few years. But the future is not bright, and the southern cotton mills, with their cheap labor, and long working hours, are dangerous competitors. The real crux of the situation seems to be, however, that people are no longer wearing cotton goods as formerly.

The average wage of the workers in New Bedford last year was $19.00 per week. On April 16, 1928, when the workers went to the factory they found a notice posted telling them that in one week their wages would be cut 10%. They had received no previous warning, a storm of indignation broke loose, and 27,000 of the workers went on a strike. At first the mill owners refused to discuss the matter or hold any parley with the labor leaders, but under stress of public opinion they changed their attitude and several unfruitful conferences were held.

The workers accuse the mill owners of taking advantage of them when their resources were known to be low, and the employers do not deny the accusation. The workers also have the grievance that the cut was made by the arbitrary announcement noted above instead of having a round table conference.

Interviews with the representatives of both sides reveal a fundamental difference in the viewpoint and philosophy of the contending parties. The mill owners say, "We cannot pay high wages and make a profit and declare dividends." The workers say, "We can not

have our wages cut and maintain a decent standard of living." To the impartial observer labor has the better of the argument here. It is not essential that people with money make big profits; it is necessary that working people have food, clothing and shelter.

I have interviewed both mill owners and labor leaders, and have obtained what is undoubtedly their frank opinions. The employers make one very valid argument. They contend that they have a large amount of capital invested in their plants and stock, and that they must make enough to pay taxes and upkeep and carry on the work.

A representative mill owner said:

What we want is to make money; that is what we are in business for. Trade is dull, competition is keen, and to make money and pay dividends we must reduce wages.

Another said:

We must meet the competition of the Southern mills and foreigners. My solution is lower wages, longer hours for women, less regulation concerning children, and breaking up the labor unions.

A third, who owns a mill outside the strike zone, said:

The cotton business is in a bad way. Frankly, I do not know what the matter is. I don't know the solution in general, but I have partly solved the problem in my own little factory. I do not see much chance in wage cutting, so I am junking my old machinery, and I plan to turn out the same quantity of manufactured goods with one-third of the help. I guess that there is but one way to start business, and that is to have another war. If we only had another war, business would boom. We made money when the war was going on.

The labor leaders all have one story. Each said practically the same thing:

We want our wages restored. We want some guarantee that in the future no wage cut will be made without an opportunity to talk matters over and due notice be given.

What is the present situation? There is a deadlock. I called upon a big stockholder, and was royally entertained. He has a big fine country house, plenty of servants, and all the luxuries that the country can afford. He said:

We are in business to make money. To do this we cut the wages. The strikers are hanging together, and the thing has lasted longer than we thought it would. We thought that we could starve them out, but they are getting too much outside help. As long as they are getting enough to eat, they will hold out. Yet, if it were not for these damn "Reds" coming in from the outside, I think we could break them. We have orders coming in now, and we could make some money if we could open our mills; but it looks like a long time yet. Just now we are feeling it more in the banks than elsewhere. Deposits are not coming in and the withdrawals are heavy.

I talked with one of the older labor leaders. He said:

We are holding together. I have been through many big strikes, but I have never seen anything like this. Here we have been out over sixteen weeks and not a break in our ranks. There are 28,000 people out on the strike. When they tried to open the mills but 25 individuals out of the 28,000 strikers went back. One day as many as 40 went to work. Then the force dwindled down to 19, and the mill operators gave up and closed their doors.

I talked with another active young man in the labor ranks. "What about the claim that many of the strikers want to go back to work, but do not do so from fear of the labor leaders, as is claimed by the mill owners?" was the question put to him.

The people do want to go back to work, (he said,) but they will die in the last ditch before they will accept the cut. They do not stay away from fear for when the matter has been put to ballot in the unions, the vote has been unanimous not to return in most instances.

One leader said:

The mill owners were angry and exasperated when they opened the mills and no one went back. It looks as if they tried to stage something to change public opinion and make it more friendly to their cause. It is true that we peaceably picketed the mills, and they created a technical riot and arrested a lot of people when there was no riot or violence. They did more than intended. They created more real "Reds" than could ever be made by propaganda, and they solidified the opposition. They solidified our ranks as we could never had done by talk. They put spirit into a lot of indifferent people by arresting innocent workers.

Looking over the situation as an observer, I will try to sum up my own reaction to the situation. The condition is tense at the present time. Lean, hungry-looking men and women are walking the streets, and a small army of children are being fed by the relief organization. The mayor seems a little weak-kneed and unduly scared. His calling in police from other cities is regarded as an unnecessary and costly procedure which has greatly aggravated bitter feeling. The calling out of the militia only intensified animosities.

There is a real element of danger evident. The workers are really hungry, and hungry people are not always gentle or reasonable. The hot weather and long vigil has gotten onto the nerves of the police, and it would not take much to start trouble.

Somehow I could not help making comparisons with the siege of Boston in the early days of the American Revolution. The stockholders and managers of the mills have all the material resources, the sinews of war. They are the respectable citizens. The strikers have nothing in the way of resources, and have but one thing in common. They are all resolved to hold out until their old wage is restored.

Just as the Royalists in Boston had behind them the power and prestige of the great British Empire, so the mill owners have capital, law and unlimited backing behind them.

But just as the poor farming communities of rural New England sent in their little mites of corn, potatoes, mutton and wool to the Colonial camp in Cambridge, so the industrial workers of America and occasionally a modern John Hancock are making their little contribution, and the strikers are becoming resourceful through experience. As matters stand, both sides are losing, the city of New Bedford especially. Apparently if the factory operators would simply restore the old wage schedule the workers would waive all other considerations and the strike would end.

As I started home after a recent visit to New Bedford, a man called to my driver and said you can't go that way, the police allow no passing, and we drove out by another street for the city was in a state of siege.

GEORGE LINNAEUS THOMPSON.

Dighton, Mass.

Perversity

We build our house
And then complain
Because its walls are thin:
Too thin to shut
Disaster out,
Or keep Contentment in.

DOMBEY SHEPHERD.

Plenty

So happy in thy gifts, O Lord,
I never look beneath the board
To see the hungry people peek
And cruel passions slake and wreak;
To see the dogs that lick their sores;
To see the sores, and cores, and whores.

DOROTHY LEONARD.

Midsummer Nights

Though the longest day is past, night has not yet gained appreciably on the hours of daylight, and in fine weather the interval between sunset and sunrise is passed by Nature in a wakeful dream. As in our own dreams, shapes are changed, and familiar elements become at once more mysterious and simpler; but until July evenings close darker, and mornings begin to come late, night broods on earth's half-veiled beauties, and does not yet sink into a gulf of sleep.

These summer nights select from daylight's wealth of blossoms, hiding some that shine brightest in the noonday landscape, and spangling the dusk with pallid stars and moons. Red flowers become almost invisible in night's softer scheme. At a little distance day's blaze of poppies sinks into the half-tones of the rising cornfield, and even the deep crimson stain of the Italian clover looks like a shadow on the hill. Like blue-bells, the flower of the common red clover is translucent, and needs limpid daylight. Once dusk falls, its brightness ends with its sweetness, and it is no more than one uncertain element in the cloudy softness of the hayfield. Night is brightened by those blossoms that reflect, instead of absorbing, the diminished rays of light. All golden blossoms, such as the heads of iris in their tall ranks by the streamside, and the birdsfoot carpeting the chalk down, become pale and ineffectual; but the white flowers which still abound at midsummer shine out more luminous in the dusk, like earthborn constellations.

Most meadowland in England is still not cut for hay until July, and the most abundant night flowers of the midsummer landscape are the white moon-daisies. As opaquely white are the smaller heads of white campion, flecking the chalky banks; and earlier months of rain have swollen to unusual stature and fullness the broad umbels of the cow-parsnip, of which night hides the rankness. Where the blossoming elders meet on some roadside waste over the cow-parsnip's lusty bosses, the dreamlike brightness of these orbed blossoms is most vivid and unreal. In the elder-bushes' redoubled dusk the blooms hang without the visible support of bough and stem, like planets poised in their courses; only a hand put out to the cool foliage dissipates the magic of earth's dream.

June nights are full of scents, yet they are selected like the visible blossoms. Many of the richest scents of dusk are correlated with the activity of nocturnal insects. Flowers that are mated by bees abate their scent at night, for it is no part of their function to summon moths and night-flies. Their scents seem to be lavished on them out of Nature's prodigality; for bees, working by sight, need no additional bait of fragrance, yet the scent of the flowers they frequent is strongest under the sun. The honeysuckle and butterfly orchis—two of the most richly scented blossoms of the June twilight—depend for their mating on frail night-flies, which it seems that full sunshine would shrivel; and the blossoms put forth all their sweetness at the time when these insects are active. Yet, when the wind at night blows mild from the west, all the abundant day-flowers pour a fragrance which, though diminished, is most potent, and tells of unsleeping life. Bean-flower and clover-blossom breathe from the farmlands; airs from the down send down the musky sweetness of yellow horseshoe vetch; from southern streams blows the first fume of meadowsweet. But every stem and leaf in active growth at midsummer is subtly scented too. Nettles and woundwort send a rank waft from the hedgeside, mint sheds its fragrance through the air of the river, and far and wide a hundred undetected essences mingle to embalm the night.

Even the nightingale, now silent, is a day bird, and so are most of the birds whose fitful and broken voices stir a summer night. Plovers scream on the wet pastures, a moorhen cries from the farm-pond, and in these high hill-countries the curlews still throw a snatch of music into the night. In summer, when owls are less heard, the nightjar is the outstanding night bird. It comes from warm lands to feed on insects of the English night; and although its mellow rippling whistle is, as a rule, dropped before midsummer, its strange vibrating murmur, delivered at rest, lulls the summer nights as they deepen into July slumber. It is a night-bird as the butterfly orchis is night-scented, timing its activity to meet that of the creatures of shadow and damp. Swifts hunt insects after most birds have gone to roost, and their sunset flights have suggested that they may pass all night in the air. A French airman is stated to have met swifts flying at night above the clouds at a height of nearly 10,000 ft., apparently motionless on outstretched wings. We are not told at what time of year these swifts were seen, so cannot tell whether they were likely to be migrating; nor can it be easy to make sure when flying at night whether birds met with are motionless or moving. It is certain that swifts have been found in their nests at night, and so far it seems most probable that the birds we see ascending in screaming eddies return silently in the dusk, and sleep till sunrise wakes them.—London *Times*.

A Hymn

Long we've climbed to reach the height
Where we see that Love, not might,
Is the one, the primal source
Of the all-impelling Force.
At salute before this Truth
Stand the world's most valiant Youth.
Let their call, the whole world fill:
"Free the channels for Good Will!"

Man's worst foe is selfish fear.
When the realms within are clear
Of this devastating foe,
Light, within our hearts will glow.
Light, by fear's dark clouds concealed,
Light, by faith in man revealed—
Through the darkness of the past,
World-wide friendship dawns at last!

When, no longer held in thrall,
Faith in Man controls us all,
Then, the best in Man will rise—
Here, the hope of World Peace lies!
At salute before this Truth,
Stand the world's most valiant Youth.
Let their call, the whole world fill:
"Free the channels for Good Will!"

—*Marian Katherine Brown.*

The Study Table

Behaviorism on Trial

One who has grown old in an atmosphere of science becomes cautious with reference to new theories. More especially as scientific theories follow much the same course. A new theory is offered; it plainly invalidates its predecessor, will no doubt replace it. As it gains in respectability, it becomes known even outside of its professional circle. If it contains the possibility of popular appeal, it sweeps all before it, becomes a fad, is known and talked of by all men, is dragged into his column by Mr. Brisbane. Then it gradually shrinks away. It no longer quite fills the bill or meets the need. It contained something of truth, it makes some contribution and then, battered and worn, is forgotten. One need hardly quote examples; still one may illustrate. The geology of my childhood seemed firmly established; today its most brilliant explanations have been abandoned. What could be sounder or more easily demonstrated than the nebular hypothesis? Today it is like a sinking ship abandoned by rats. One who has seen so many changes, who has watched one science after another shifting ground, ceases to thrill at the new theories, at the new discoveries. To be quite candid, some of the ingenious explanations of modern medicine, some of the appalling *simplifications* of physics, some of the claims of psycho-analysis, much in endocrine glands, in mechanism and in behaviorism leave us cold. Yet they sweep all before them—hosts of apparently intelligent men fall for them. You will understand what I mean if you look at the list of eminents quoted, in a chorus of approbation, on the dust-wrapper of Dorsey's "Why We behave Like Human Beings." Not that the persons in question know science; nor that they stop to think. They only wish to climb onto the band-wagon and be seen to be abreast of the latest thought. Just now *Behaviorism* is the popular favorite. Its reception has been so naively immediate, so wholehearted, as to astound. But a reaction has come. Doubts are being voiced from all sides and by all sorts. It may even become a fashion to mock the thing. Watson has been a name to conjure with; he may soon be a drug on the market. Among the books that have recently appeared hostile to mechanistic and behavioristic theories are those by Wickham and Berman. Harvey Wickham's "The Misbehaviorists"[1] is a cleverly written book. It is a presentation of the extremely conservative side. Its title and its first six chapters are an attack on Watson and on behaviorism proper. The book had better have ended there. It loses unity and force by extending the attack to Lewis Browne and Will Durant. Browne's sins seem to be that he is a Jew and that he dabbles in "advanced" theology; Durant fails to give scholasticism its due. Dropping them, and Wickham *should* drop them, the book deals with Watson, MacDougall, Freud, Dorsey and Wiggam. It is a trenchant piece of writing, a pure piece of scholasticism by a devout and conscientious Catholic. It is a masterpiece in its line and is well worth reading. It insists upon words having meaning, and if they have meaning the theory which they express must have consistency. It is easy to show inconsistencies in thought and statement in Watson's writings. Wickham says:

> But a seeking motion must be a motion which seeks something. If a babe be unconscious of it how does it know when the seeking has been successful? Does it move in hopes of finding pleasure or of avoiding pain? It can feel neither pleasure nor pain. Does it squirm to improve its general welfare? That is what the trophism theory assumes. But without consciousness there can be no such thing as welfare. It makes no slightest difference to the organism what happens to it, whether it lives or dies. Nevertheless Dr. Watson, who is "not concerned with problems of consciousness," is about to introduce us to language, morality and reform!

Some time ago we noticed Dr. Berman's "The Glands Regulating Personality." It was a satisfactory presentation of the recent theories regarding the endocrine glands. As a book written in the glow of new theories, it left one feeling rather helpless. The old ideas of temperaments—lymphatic, sanguine, and the like—seemed to be here revived and decked out with inescapable precision in scientific dress. It seemed as if the future lay in our own hands; as if by suitable treatment and proper use of secretions we might build men of any type, suited to any purpose. It seems that Dr. Berman has been misunderstood and that he and his endocrine glands have been taken over by the behaviorists and that he has been classed with Watson and Dorsey and the rest. He is not willing to be considered a behaviorist, and in his new book, "The Religion Called Behaviorism,"[2] he states the ground of his unwillingness. He holds that man demands a religion and asserts that behaviorism has become a religion, or a substitute for it. He asserts that it has failed.

> We need therefore no longer fear that the future belongs to the Behaviorist. He may be founding a religion, but it will never be an intelligent religion. And no modern mind, sensitive to the prestige of the scientific method, need bow in acquiescence, feel compelled to accept its acrid canons.

In a series of brief discussions, mostly of two or three pages each, the author studies the methods and objects of behaviorism, emphasizes its service to science, rebels against uncritical studies of animal behavior, and then indicates the points where behaviorism falls short. He particularly objects to Watson's isolation of single, simple, stimuli producing simple reactions. He brings forward *gestalt* and emergent evolution. Human beings are not subjected to single, simple, stimuli. *Gestalt* is the new idea, fresh from Germany. Stimuli occur, not alone, single, simple, but in forms or patterns.

> To present the issue "Behaviorism vs. Gestaltism," is of the greatest importance for the proper evaluation of behaviorism as mental-food.

Something like two-thirds of the book is devoted to the presentation of *gestalt* and emergent evolution.

> The total dynamic situation in the environment has an individuality all its own. To dislocate any of the parts is to violate that individuality, equivalent in effect to murdering or dismembering it, or to cremation quite as violent.

With *gestalt* in mind, Berman studies instinct, sensation, consciousness, mind—what you will. Among the topics he takes up, and at greater length than most, is the recent outbreak of suicide among student youth. As a religion, Berman prefers *gestalt* and its related notions of behaviorism.

> One of the most heartening consequences of the Gestalt point of view is the restoration of intellectual integrity to the conception of human freedom.

We have space for but one more quotation:

> According to Gestalt emergent principles we may look in

1. **The Misbehaviorists: Pseudo-Science and the Modern Temper.** Harvey Wickham. New York, 1928. Lincoln MacVeagh. The Dial Press. 16mo., pp. 294.

2. **The Religion Called Behaviorism.** Louis Berman. Boni and Liveright. New York, 1927. 16mo., pp. 153.

the living for all sorts of new powers and capacities to occur. And we do find them to occur. Among them we observe conscious awareness, conscious thinking, conscious purposes, conscious ideals, conscious behavior, all of which we may summate under the name of mental properties.

It seems that in Austria, the birthplace of Sigmund Freud and of that psychology and treatment with which his name is connected, the law forbids the practice of psycho-analysis by any but physicians. In a new book, "The Problem of Lay Analysis,"[3] Dr. Freud questions the propriety of such legal restriction and urges that the practice be open to the layman. He does not desire that there should be untrained practitioners, that all and every should be allowed to make analysis; far from it. He believes that the psycho-analyst should have a long, thorough and broad training both in the theory and practice. Not only does he object to confining analysis to physicians; he raises the question whether physicians are likely to be either sympathetic or well-prepared. His argument, presented in the form of a discussion between himself and a doubter (one who sees little or no value in psycho-analysis, whether by physician or layman) permits Freud to state his entire theory of neuroses and their treatment as he now holds it, in simple terms. It is perhaps as full a statement as has yet been made. Besides the essay that gives the title to the book, this contains an autobiographical sketch of Sigmund Freud from his birth to the present. It details the story of his education and his professional career. He tells how psycho-analysis began and traces the development, which took an unexpected course. He has battled since childhood. He has met opposition and the bitterest criticism. Psycho-analysis has, perhaps, had its greatest vogue in our country. It is here on quite a different footing from what it has in continental Europe. In Switzerland, Italy and Austria it has gained some ground; in Germany, its progress has been slower; in France, it has slight favor. Freud tells an interesting story and it ends in what is far from a paean of victory. He says:

> Looking back, then, over the patchwork of my life's labors, I can say that I have made many beginnings and thrown out many suggestions. Something will come of them in the future. But I cannot tell myself, whether it will be much or little.

Barrows' "Science of Animal Life"[4] is a textbook for high schools and junior colleges. It is an introduction to zoology, and especially zoology as an approach to human problems. "The study of the lower forms of animal life lead directly and naturally to a study of that most versatile of all animals, man." The book is written in a chatty and familiar style that is sometimes overdone. It is so frequently painful in its explanation of quite evident and generally known things, that one is surprised at no explanation of some things not so simple. To be quite up to date, the author glimpses "behaviorism," but refuses to be caught hopelessly in its meshes:

> The explanation of the activities of animals that has been given above is in accord with the mechanistic conception of life. To some it seems inadequate to account in full for the behavior of an animal, just as physics and chemistry seem to some biologists to be inadequate to explain all of the life processes of the living organism. We have seen, however, that a reasonable explanation of *some* of the responses and reactions of animals can be given in terms of this theory, and we will leave it to the student himself to decide whether he will use the theory in accounting for *all* the actions of animals or whether he will believe that there is an *elan vital*, or unknown force, within an animal that causes its activities and guides them.

This is rather tough for students so immature and uninformed that they need to be told

> A zoologist who tries to study the cells of an elephant, thinking that there he will find huge cells, will be disappointed. The cells of an ant or of a grasshopper may be much larger and easier to study.

As the book is to lead up to the study of man, one is interested in the glimpses the author gives into the anthropological field. Thus:

> In the tropical forests of Central Africa, some of the pygmies, who are quite evidently human beings, though very small, live a somewhat isolated life. They wander in pairs from place to place in the forest, building temporary huts of leaves, and get their food largely by the use of bow and arrow. They can climb trees with great agility, and depend upon fruits for part of their food. They are extremely interesting because they appear much more like chimpanzees in their abilities and habits than they do like civilized man. The structures of their teeth and skeletons, however, show clearly that they are not apes, but very primitive men.

Considering the stated purpose of the book, this is an astounding passage, even to be fed to students of high schools and junior colleges. Some of the students might exercise their ingenuity in seeking to find whether there is perhaps an *elan vital* in the pygmies.

FREDERICK STARR.

3. **The Problem of Lay Analysis.** Sigmund Freud. New York, 1927. Brentano's. 16mo., pp. 316.
4. **Science of Animal Life.** William Morton Barrows. Yonkers-on-Hudson, 127. World Book Co. 16mo., pp. 389.

A New Life of Jesus

One must admire all of the intention and much of the performance of this book.* The author obviously undertook to write a scientific and scholarly biography of the man of Nazareth. His purpose, like that of many another biographer before him, was admirable, but conditions, first within his subject, and secondly within himself, were all against him.

Thus, to start with, as Ludwig recognizes, the information available about Jesus is so scant as almost to be negligible. Here is "a man," says Ludwig, "concerning whom practically nothing is known until he reached the age of thirty . . . whilst of the two years, more or less, which preceded his early death, we have only conflicting stories. The gospels, the four main sources of information, contradict one another in many respects, and are upon some points contradicted by the scanty non-Christian authorities." Nothing is adequate to meet this situation but scholarship of the most thorough and exhaustive type—such scholarship, for example, as the great Renan brought to his task more than two generations ago. But Ludwig has no such scholarship as this. His resources are painfully limited. He has failed to recognize that a "biographical portraiture" of Napoleon or Bismarck presents one kind of a problem, and a "biographical portraiture" of Jesus quite another.

But Ludwig has been betrayed by a second fact. I refer to his own essential character as an historian or biographer of the romantic school. His great popularity at the present moment is due not only to his brilliant literary powers but even more to the free use of his creative imagination upon his subjects. In the case of a trite and apparently exhausted subject like Napoleon, he made his hero to live again by the sheer magic of his imaginative faculty. His treatment of Kaiser Wilhelm is another instance of Ludwig's use of romantic interpretation to gain his effects—and

*"**The Son of Man,**" by Emil Ludwig. Published by Boni and Liveright. $3.

Bismarck, also, though in a less degree! But in these modern instances the biographer has been constantly checked and corrected by the abundant fact-material at his disposal. In the case of the Nazarene, however, no check is possible. In the absence of knowledge, Ludwig's imagination was free to roam as it would—and it has used this freedom boldly. Declaring that "nothing has been superadded" to the gospel material, Ludwig has "superadded" the products of his own imagination on nearly every page. He would prove his claim that he has added nothing by pointing out that his "book is short." Yet it runs to 315 pages—which is doing pretty well for a life of Jesus! He declares that "chapter and verse in one or more of the gospels can be given for everything that Jesus is here portrayed as having said or done." Yet in a few moments we have marked a dozen instances in which Jesus is represented as having said or done something for which there is no scriptural authority whatsoever. No, Ludwig's incurable romanticism has been too much for him. His book must be classified with the works of Farrar and Papini as one more example of imaginative biography.

Having said this, we hurry on to point out that Ludwig's "Son of Man" is immeasurably superior to this group of rather worthless books to which it in character belongs. For one thing, Ludwig avoids all the sentimentalism and superstition which are the bane of this romantic school. Jesus is to him a man, not a deity, he is a figure of history to be rationally portrayed and interpreted, even criticized, not an object of worship to be irrationally lauded and adored. Hence there is no slush and slobber in this book—and no superstition! The miracles, for example, are dispensed with altogether. The virgin birth is not mentioned; the resurrection is spoken of only as the "waking dream" of hysterical women. Jesus' own miracles are either not referred to at all, or are rationalized "naturalistically." Some of this rationalizing is pretty bold, but the main thing is that the miraculous element is deliberately cast out and thrown away.

More important is Ludwig's original and brilliant reconstruction of the gospel story. Noting the unescapable contradictions in the Bible text, he undertakes to reconcile them by finding two periods in Jesus' life utterly distinct from one another in inward psychological character as well as outward circumstance and event. First, there was "the period of humble-minded but cheerful teaching"; secondly, there was "the period when he (Jesus) was filled with the consciousness of a Messianic mission." The strikingly original part of Ludwig's interpretation is his assertion that the decisive factor in Jesus' development from the beginning to the end of his ministry was John the Baptist. It was John's call that brought him to Jordan; it was John's arrest by Herod that persuaded him to enter upon his mission as a public teacher in succession to John; it was John's inquiry, "Art thou he that should come?" that awoke the Messianic consciousness within his mind; and it was John's death that prompted him to proclaim his Messiahship to the world. Ludwig works out this thesis brilliantly and convincingly. Whether true or not, it is at least as sound as any other theory of Jesus' career. To us it is a first-class use of the historical imagination, and gives to Ludwig's book an importance greater than its essential character would seem to warrant.

"The Son of Man" is to be welcomed to the already crowded shelf of biographies of Jesus. It is something more and better than one more life of the Nazarene.

JOHN HAYNES HOLMES.

"Studies in Deceit"*

More than ten years ago John Dewey called attention to the growing influence of behavioristic psychology and statistical methods on the trend of social psychology. (*Psychological Review, Vol. 24, page 270*). He pointed out the need for an objective and quantitative study of social processes in the presence of our task of controlling our social destiny.

Among the examples of the use of metrical and experimental methods in social psychology, the pioneer work of Paul Voelker's "The Function of Ideals and Attitudes in Social Education," 1921, and Goodwin B. Watson's "The Measurement of Fair-Mindedness," 1925, should be mentioned. The volume before us, Hartshorne and May's "Studies in Deceit," further exemplifies the objective trend of social phychology.

In the excellent words of the author, pages 5 and 6: ". . . . many facts pointed to testing and measurement as the most strategic point of attack. Not only is this relatively neglected approach basic to any fresh scientific research into the nature of character and its manner of growth, but studies of the relative value of current methods of moral and religious education and experiments to discover improvements in technique depend to a degree rarely appreciated on the availability of ways of *measuring results*. Theories of ethical training, furthermore, suffer from lack of data concerning the causal concomitants of specific behaviors and attitudes, and plans and programs are produced by the score which have no experimental basis and which are as likely to damage character as to improve it. Hundreds of millions of dollars are probably spent annually by churches, Sunday schools, and other organizations for children and youth with almost no check on the product—a negligence of which no modern industry would be guilty, and which the public schools have generally outgrown so far as routine school work is concerned. Nevertheless, although tests exist for predicting success in particular school studies, in school work in general, and in various occupations, which have real value in saving the time of individuals and the money of the school system, yet there are no tests for predicting success in living. For lack of them a vast amount of time and no one knows how much money are probably thrown away on expensive and intricate devices for moral and religious education, and on more or less futile attempts to live well in a world whose problems people are inadequately prepared to meet.

The results of the study of honesty, dishonesty, and their causes are summarized on pages 14 and 15: "We find that one form of deceit or another is definitely associated with such facts as dullness, retardation, school grade, emotional instability, socio-economic handicaps, cultural limitations, certain national, racial, and religious groupings, suggestibility of a certain type, and poor deportment at school."

"Where relations between teachers and pupils are characterized by an atmosphere of coöperation and good will, there is less deception, and to this effect

*Studies in Deceit, by Hugh Hartshorne and Mark A. May, in the series of Studies in the Nature of Character, by the Character Education Inquiry, Teachers College, Columbia University, in co-operation with the Institute of Social and Religious Research. Macmillan, N. Y., 1928.

the general morale of the school and classroom also contributes. On the other hand, attendance at Sunday school or membership in at least two organizations which aim to teach honesty does not seem to change behavior in this regard, and in some instances there is evidence that it makes children less rather than more honest."

"Deceit as a social problem can probably best be tackled by controlling the child's major experiences in such a way as to make deception unnecessary and by building up a series of behavior habits characterized by integrity of performance and intelligent grasp of the social significance of honor."

Further conclusions are stated on pages 412 to 414:

"No one is honest or dishonest by 'nature.' Where conflict arises between a child and his environment, deception is a natural mode of adjustment, having in itself no moral significance. If indirect ways of gaining his ends are successful, they will be continued unless definite training is undertaken through which direct and honest methods may also become successful.

"Apart from the actual practice of direct or honest methods of gaining ends where a conflict of wills is actually involved, the mere urging of honest behavior by teachers or the discussion of standards and ideals of honesty, no matter how much such general ideas may be 'emotionalized,' has no necessary relation to the control of conduct.

"The association of deceit with sundry handicaps in social background, home conditions, companions, personal limitations, and so on, indicates the need for *understanding* particular examples of dishonest practice before undertaking to 'judge' the blame-worthiness of the individual. As far as possible, such social and personal limitations should be removed, not only for the sake of getting more honest behavior, but for the sake of the child's whole development."

HERBERT A. STURGES.

The Negro on the Stage

In this book* twenty plays are gathered together, all dealing with Negro life. Among them are well-known pieces of literature, Eugene O'Neill's "Emperor Jones," Ridgeley Torrence's "The Rider of Dreams," Paul Green's "In Abraham's Bosom," while rubbing elbows with these dramatists are a group of Negro writers, Willis Richardson, Eulalie Spence, John Mattheus and others. The book ends with a Chronology of the Negro theatre and a Bibliography of Negro drama. And if these two editors, one Oxford the other Harvard, lack at times in accuracy—for example, Ellen Terry is described as playing with Ira Aldridge in 1833—they have made a most readable volume and one typical of present-day Negro drama.

It is hard on the dramatist, white or colored, who finds his play in the pages between Eugene O'Neill's "The Dreamy Kid" and "The Emperor Jones." Who can compete with the driving power of this first of American dramatists? Nor is it easy to bear comparison with such delicate, half humorous, more than half pathetic, plays as Paul Green's "The No 'Count Boy" and Ridgeley Torrence's "The Rider of Dreams." To me, the writers in this volume who fare best in such company, are those who have been least ambitious in their themes. "Plumes" by Georgia Douglass Johnson, (the plumes are those that wave at the funeral), and Eulalie Spence's gay bit of Harlem in "The Starter," are simple true pictures. Willis Richardson's "Banjo" is in the volume, a play that acts very well, and Frank Wilson's "Sugar Cane." Wilson has won renown as an actor in "Porgy." Two of the plays are laid in Africa. There are twenty plays in all, the most of them gloomy—they could not be modern and be anything else—the plays by Negroes a little less given to picturing a thwarted race than the plays by whites. Altogether a fine group.

The book leads one to reminiscence. The Washington Square Players, precursors of the Theatre Guild, saw the value of Negro material and used it once in a short play concerning the flight of a criminal and his capture. The Neighborhood Playhouse besides producing, as Mr. Gregory notices, Angelina Grimke's "Rachel," gave "The Noose" by Tracy Mygatt. This was a straightforward bit of propaganda regarding a Southern lynching with the church organ playing hymns while the murder went on. The Fortnightly Players gave Rosalie Jonas' "The Victim," a powerful picture of the quadroon with her white and colored lovers. One attempt was made in New York after another until success came at last at the Provincetown with Gilpin in "The Emperor Jones." Since then Negro themes have been in demand,—note Belasco's vulgar but entertaining play of "Lulu Belle,"—until New York's greatest theatre was crowded night after night while a Negro company interpreted Du Bose Heyward's poetic story of Porgy and his neighbors in Cat Fish Row. The climax has been reached. Or is it, perhaps, only the beginning?

MARY WHITE OVINGTON.

*"Plays of Negro Life." Selected and edited by Alain Locke and Montgomery Gregory. Published by Harper and Brothers. Price $5.00.

The Veil Rent

Darkness is rising out of the ground
—Night—
A star gleams to the note of a thrush
A firefly glows in the sudden hush
—Light—
And instantly I know that all around—
Silence and spark
Birdnote and dark—
are
ONE!

ALICE BIDWELL WESENBERG.

Correspondence

Liberal Leadership in the Rural West

Editor of UNITY:

There is no part of the nation of which there is so much misunderstanding concerning its social, political, and religious opinions as the country west of the Mississippi. It is unlike the South and East, but puzzling in its differences. The home of political insurgency and the breeding ground of all sorts of social radicalism, it is regarded as being as theologically Fundamentalist as is the South.

As is generally known, it is the farm population of the West that is the most liberal in politics. There is comparatively little "Progressivism" in the communities of from five to twenty-five thousand.

In the Eastern states the reverse is true. Revolt against reactionary machine rule seldom occurs outside the industrial centers. Not that the eastern farmer is better off, but he is satisfied with less than his western brother.

A discriminating view of the situation shows that in the West there is just as much insurgence in affairs of church as in affairs of state. The U. S. census shows that all of the trans-Mississippi states have a much smaller proportion of church members than the states east of the river; and the more rural the population, the lower the proportion of church membership. Bishop Burns recently reported to the M. E. General Conference that the population of Idaho is 17 per cent Mormon, 11 per cent Protestant, 1 per cent Catholic, and 71 per cent nothing. In Montana, he said, 80 per cent of the population have no connection with any organized form of religion. This is typical of much of the West. Indeed, the situation is worse than it appears, since every church has names of people on its rolls who have not been inside the church for years.

The reasons for this situation are easily understood. The older a community the more static it is and the deeper the ruts in which its life moves. When one is a member of a long-established family it takes a great deal of strength of character to abandon "the faith of the fathers." People know one another too well in old communities. Of the prophet of local origin they say, "Whence hath this man this learning? Is he not the carpenter's son? Do we not know the family and know that nothing wonderful can be expected from such a source?"

In pulling up stakes and moving west, one is freed from the bondage of traditions. It has long been known that a large percentage of regular church-goers hide their church letters on coming west and seldom if ever show themselves at church, enjoying their freedom from the bondage of the church.

Furthermore, farmers are, in a sense, the most socially and economically independent people in the world. A farmer knows that whether he be Jew, Catholic, or agnostic, single-taxer or Socialist, he will get the same market price for his products as his orthodox Nordic, Protestant, Republican neighbor. He sees no reason for pretending to like what he utterly dislikes. But, even in the West, the mercantile and professional classes of small cities are often made to feel that it pays to keep in good repute with the supporters of established humbugs.

This does not imply that the western farm population is above the average in intelligence. I fear that it is hardly up to the average. But the rural church is so woefully narrow that the five or ten per cent of the community to whom the rest look for guidance in community affairs refuse to have anything to do with it. While there are many fine exceptions, the rural church is usually ministered to by ill-trained, ill-paid, backward-looking men, utterly incapable of giving the needed moral and religious leadership. Failing to secure the co-operation of the natural leaders of the community, they are forced to depend upon some of the more pietistic and prejudiced among those of feebler intellects, and the church drags out a precarious existence through the constant injection of revival stimulant. Such churches are the recruiting stations of such passing movements as the Klan. The Fundamentalist church of the city may enjoy a long period of prosperity, having the support of abler men whose policy it is to curry favor with the crowd. Furthermore, it offers comfortable pews, a good choir and pipe organ, an entertaining if meaningless program—a pretty good show which many enjoy attending despite the dreary sermon. The rural church and choir are usually in keeping with the sermon.

What is going to be done with the rural West? Shall it be left without any moral and religious guidance? Shall liberals leave it as a great public reserve gradually to be enclosed by the reactionaries? Or shall they proceed to organize for effective use the great body of natural leaders that are already upon the ground? But how can this work of organization be done? There is no use in trying to form conventional churches in the rural villages and cross-roads. The burden of adequately supporting them is prohibitive.

Why should we not proceed to do the easiest and most obvious thing with the material at hand? I believe that in doing so is the only solution of the problem. First of all, let us agree upon our religious objectives. I believe that they can be stated so as to meet the approval of the vast majority of liberals and the free-minded farm-dwellers. They are, first, the emancipation of all minds from all forms of theological terrorism and taboos which forbid them from thinking freely concerning the problems of life; second, the teaching of people to think and to plan their lives in terms of human service and human welfare and not in terms of selfish gain; third, the teaching of the unity of mankind, the overcoming of race hatreds, and the abolition of war; fourth, the advancement of the science of human betterment that may give to earth a stronger, more intelligent, more self-restrained and nobler breed of men. These four objectives include all the paramount religious issues of our day. They also include every humanitarian movement in the realm of education, economics, and government.

Let us then proceed to organize with these objectives avowedly in view. The rural community needs information and it does not have to depend upon a settled clergy for that information. Let us organize to increase among them the circulation of the worth-while magazines. In this a tremendous work can be done. Instead of a settled clergy let us have traveling superintendents who shall give occasional lectures, keep the local units in touch with one another, build up efficient county and state organizations, and otherwise help to diffuse a general knowledge as to who's who and what's what concerning men and measures. Through such an agency let us teach who's who on the air —the intelligent use of the radio. They can meet together for radio church services and in that matter they can be taught to use a very varied and excellent selection. In doing all this, the element of fellowship and co-operation, so much needed in rural life, can be supported.

In thus building up a simple but closely-knit organization in each county and state, we shall provide an agency to secure the concerted action of the enlightened element to meet the reactionaries that are now battling for the suppression of all modern ideas in public schools and universities. This is a call to provide an organization of forward-looking spirits to furnish the means to form friendships and comradeships in adventure for a better world, which the rural church no longer gives.

ERNEST M. WHITESMITH.

Eugene, Oregon.

Dr. Barton and Visas

Editor of UNITY:

My attention has just been called to William E. Barton's complaint about my comments on the "Twentieth Century Mayflower" which recently brought 1,200 British pilgrims to our shores. He intimates in a paternal way that I was "not always fair." I am unable to disprove this, for he indicates no particular instance. And, to the readers of UNITY whom I have been permitted to address for half a dozen years, it would be foolish to start out at this late date to clear away a discrediting intimation.

There is, however, one definite thing about which I take sharp issue with Dr. Barton. He says that other nations—Britain is particularized—charge us $10 for a passport visa and therefore there is nothing for us to do except to charge them $10. Let me give a bit of experience. In 1921, I went to Australia. I got my visa from the British consul in Seattle, who charged me 10 shillings ($2.50). Within a year, I had occasion to go to Australia again. I got my visa from the same British consul in Seattle. He charged me $10. I inquired how this was. His reply was, "O, we must do the same as Uncle Sam, who has set the example." Later, I spent a year in Mid-Europe. I heard scores of American travelers declaring that our country

The Field

"The world is my country, to do good is my Religion."

"HUMANISM" IN RELIGION

["Humanism" is the name for the latest and most important development of theological thought. We have seen no better statement of what Humanism means than the following, which is taken from a letter by Rev. Henry W. Pinkham in the *Christian Register*.—EDITOR.]

The "advance" made by humanists lies in their more scientific attitude and method. Modern men depend on human intelligence, energy, and goodness for benefits for which their ancestors invoked the gods or God. Thus modern men do not pray for rain, but construct irrigation systems. If there is an epidemic of typhoid, they do not think God sent it, but they blame the board of health for permitting it. If they make an ocean trip, they trust the wireless operator and apparatus for their safety more than all the prayers said in all the churches for those at sea. The modern way of dealing with an incorrigible boy is to take him, not to an evangelist to be prayed with, but to a psychiatrist to be examined. When nations engage in suicidal war, modern men do not fool themselves with the notion that the excellent will of God is being done by means of human slaughter. On the contrary, they attribute the disaster to human ignorance and greed and passion, and believe that enlightenment, common sense, and common decency will abolish war at no distant date. Humanism in theology is simply the recognition of the kind of era in which we live. We are in the age of science. And science has shown us how to do for ourselves what earlier men asked God to do for them. By modern technique we obtain results, both material and spiritual, that prayer to God was never able to accomplish.

It is natural and justifiable to apply the word God to that which is believed to be the source of supreme blessing. If we find that as a matter of fact our greatest blessings proceed from human wisdom and goodness rather than from an alleged supernatural personal agency we were taught to call God, then human wisdom and goodness will have to us the value of God.

God is a word that inevitably has various senses. Theists have no monopoly of it, any more than Christian Scientists have. In a book published about twenty years ago, Prof. George B. Foster, a Baptist theologian who became the preacher in a Unitarian church, said that "the word 'God' is a symbol to designate the universe in its ideal-achieving capacity." He defined religion as follows: "Our vocation is to achieve ideal values; religion is the conviction that such values are by us achievable, in virtue of our constitution and of the constitution of that whole of which we are a part."

Theist and humanist, so-called, may well emulate each other in the serving of humanity. Neither should claim a greater concern for the welfare of the race than the other. But the humanist, if he gives to the study of the ways and means of human progress in this life the time and energy that the theist devotes to the worship of God and the contemplation of heaven, will be the more effective servant of humanity. Says Edward Markham:

> We men of earth have here the stuff
> Of Paradise—we have enough.

NATIONAL ORATORICAL CONTEST ON OUTLAW-WAR TREATIES

Washington, June 24.—In the estimation of the judges, Dr. John H. Finley, editor of the New York *Times*, George W. Wickersham, former United States Attorney General, Mrs. Carrie Chapman Catt, chairman of the Conference on the Cause and Cure of War, James G. McDonald, chairman of the Foreign Policy Association, and Mrs. Edgerton Parsons, of the International Federation of University Women, the best original speech submitted in a national contest on the subject of outlawing war by the ratification of arbitration treaties was written by Frances Elizabeth Klander of the Friends High School, Moorestown, N. J., and she will receive the award of $500 for a trip to Geneva, Switzerland.

The second prize of $300 was awarded to Harwood Stump of the Long Beach High School, Long Beach, Calif., and the third prize of $200 to Robert Picken of Simpson College, Indianola, Iowa.

Thirty-seven States and the Territory of Hawaii submitted original speeches in the National Oratorical Contest on Outlaw-War Treaties. Forty-six States, the Territories of Hawaii and Alaska, Porto Rico, and the Philippines took part in the speaking contests in which bronze and silver medals were awarded to winning speakers in high schools and churches.

The prizes and medals were offered by Clement M. Middle of New York City for the purpose of encouraging discussion among young people and also the preparation and delivery by them of orations on the general subject of obtaining permanent peace through treaties for the renunciation of war and the settlement of all international disputes by other means than war. This study and discussion has included consideration by thousands of

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was setting a bad example in shoving the price of visa up so high. Even though my good friend, Dr. Barton, could prove that in this particular matter America did not lead Britain in showing up the visa charge—which he can not do, I suspect—still I hold that our government should be flexible enough to waive an entrance tax on the members of such a good-will party, and especially when they landed in Boston on Sunday and sailed for home from New York, on Saturday of the same week.

Had the good Doctor read my editorial with a little of the humor he asks the listeners of Safed the Sage to exercise, I feel sure he would have saved himself the trouble of writing at all.

SYDNEY STRONG.

New York City

"Friend of Rockefeller"

Editor of UNITY:

Readers of UNITY will remember that some months ago, when Dr. Charles F. Dole died, I called attention to the fact that The Los Angeles *Times* gave the item seven lines, and headed them, "Dole's Father Dies," making the whole passage, practically, deal with the fact that the "father" of the "pine-apple king" was dead.

With even greater brevity did the same paper, in its issue of July 18, 1928, deal with the death of Dr. George Thomas Dowling, so far as the Eastern telegraphic dispatch was concerned. Here is the item in full, heading and all, as it appeared fresh from the East.

Rockefeller Friend Dies

EAST ORANGE (N. J.), July 17 (AP.)—The death of George Thomas Dowdling, intimate friend of John D. Rockefeller, was announced today. He was 79 years of age.

Notice the name, "Dowdling," as indicating what ignorance prevails in newspaper offices apart from the celebrities of sport, politics, or cash.

It is to be said, in fairness to *The Times*, that locally the item was treated more at length. On another page, evidently the work of the City Editor, a six inch space was given up to the news, and Dr. Dowling's ten year ministry in Los Angeles was sympathetically and appreciatively mentioned. But to the Associated Press "Dr. Dowdling" was an "intimate friend of John D. Rockefeller," and otherwise unknown.

From which it would appear that if a minister wants to be known to the American public in general he should either have a millionaire for his son, or his intimate friend. Great is Diana of the Ephesians! Selah.

La Cresenta, Cal. ROBERT WHITAKER.

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high school students of the earlier proposals of M. Briand, the French Foreign Minister, and the later suggestion of multilateral treaties made by Secretary of State Kellogg. The contest was in charge of a national committee of a hundred nationally prominent educators, editors, and publicists from all parts of the country, of which Dr. Philander P. Claxton, former United States Commissioner of Education in Washington and now superintendent of schools in Tulsa, Oklahoma, is chairman, and Sidney L. Gulick of New York and Arthur Charles Watkins of Washington are secretaries.

An indicated by the number of original speeches that survived the bronze and silver medal contests and all the other elimination tests and were finally entered in the national contest, the States that took highest rank were as follows and in the order given: Louisiana, Montana, Ohio, California, Texas, West Virginia, Oregon, Indiana, New Jersey, Iowa New York, and Virginia.

National Oratorical Contest on Outlaw-War Treaties, 5532 Seventeenth St. N. W. Washington, D. C., Philander P. Claxton, Chairman of Committee in Charge; Sidney L. Gulick and Arthur Charles Watkins, Secretaries.

VOTING FOR PROHIBITION

Quite irrespective of any opinions expressed by the nominating conventions on the question of prohibition, it remains true that the Eighteenth Amendment and its rigid enforcement will be regarded by millions of voters in the United States as the dominant concern of the entire campaign. Within recent weeks a voice has been heard broadcast across the entire country in behalf of national sobriety, a number of great conferences of religious leaders of various communions having sent out a clarion call for candidates and platforms committed to an imparial enforcement of prohibition statutes.

The General Conference of the Methodist Episcopal Chuhrch, which met during May in Kansas City, placed its constituent members, totaling several hundreds of thousands of voters, squarely behind the Eighteenth Amendment. The episcopal address said on the opening day of the conference, "We dare not condone any compromise with lawlessness." It was then affirmed:

"We cannot consent to the moral dismemberment of the Union by the virtual nullification of the Constitution through modification of statutory law. That method of dealing with the Federal Constitution, whether it relates to this or any other amendment, is inconsistent with the respect for that instrument which it demands and must have, if government of and by and for the people is really to survive."

The nearly 1,000 delegates attending this same conference took vigorous action in support of this episcopal declaration. A resolution was adopted calling upon the major political parties to adopt strong enforcement planks and to nominate for President only those men whose attitudes and records are sympathetic with prohibition. Following the enthusiastic adoption of this resolution, it was announced that five bishops would present to the General Conference findings on this question to the platform committees of the two nominating conventions.

Similarly, the Southern Baptist Convention, which convened in Chattanooga, Tenn., in middle May, adopted, by an almost unanimous vote, a resolution authorizing the appointment of a committee to attend the national conventions of the two principal parties, for the purpose of requesting the nomination of candidates pledged to the faithful enforcement of the prohibition amendment. The temperance report presented to the Southern Baptist Convention came from its own committee on social service and contained the injunction that "the friends of humanity and righteousness must not sleep nor slacken their efforts."

Moreover, the one hundred and fortieth General Assembly of the Presbyterian Church in the United States of America, meeting in Tulsa, Okla., in late May, passed resolutions calling upon all political parties to nominate candidates for the Presidency who are "positively and openly committed to effective prohibition enforcement by their acts, utterances and record."

Many other church groups, nationally, state-wide and locally, have taken like action. There is to be no compromise on the part of these persons in their devotion to constitutional prohibition. No amount of political sophistry will weaken the determination of these people to remain loyal to the law of the land on the one hand and to their own convictions on the other.

Christian Science Monitor.

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